

Christian Secretary.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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For the Christian Secretary.

Exposition of the Prophecies.—No. 5.

In Rev. ix: 1-11, we have a description of the
events of the 5th trumpet. The events of this
trumpet are very important, as they evince the
fallacy of every theory which I have seen, that has
been advanced in this, or any other age, in respect
to the date of the commencement of the Millenni-
um. Commentators are generally agreed, in the
opinion, that the rise of Mahomedanism, and the in-
vasion of the Roman empire by the Saracens, was
what the Apostle has described, because no other
event can be found recorded in history, which will
agree with the description, and that took place at
the time when the events of this trumpet must ne-
cessarily have taken place, viz., after "the third
part of the sun was smitten, and the third part of
the moon, and the third part of the stars," or the
destruction of the temporal government of the
western empire, and previous to the commence-
ment of the event of the 6th trumpet.

1st, I will explain the passage, 2d, give the history
of the events, 3d, explain some of the figurative
words, and 4th, show how it evinces the fallacy
of every theory hitherto advanced.

I. I will give my view of the passage. The
star which fell from heaven was the Bishop of
Rome; Rev. ix: 1. He fell from heaven when he
obtained the title of universal bishop from Phocas
in 603, and was acknowledged such by the Roman
church. Heaven means the visible gospel church,
of which he was a constitutional minister, until he
usurped the place which God had exclusively al-
located to his son, whom he had made head over all
things to his church. He was then unchurch-
ed, and disowned of God, and fell to the earth. The key
he had given him was from his Satanic majesty,
who gave him his power, and his seat, and great
authority. Rev. xiii: 2. The key was the key
of the bottomless pit, which he opened. Repre-
senting the infernal origin of his usurpations,
claims, and doctrines. The smoke represents
that darkness that beclouded the moral atmosphere,
and led thousands to enter into the same unhal-
lowed ambition that actuated him, and tens of
thousands to submit to his blasphemous usurpations.
The locusts coming from the smoke repre-
sents the rise of Mahomedanism, from Popery
or Romanism, and both from the bottomless pit.—
They were both under the control of Satan, verse
11, and chap. xiii, ver. 2. The locusts were the
Saracens or Arabians under Mahomet, and his
successors. They resembled locusts in their num-
bers, and came from a region peculiarly infested
by that insect. They were commanded not to
hurt the grass or any green thing. "When Yezid
was marching with his army to invade Syria,
Abubeker charged him with this amongst other
orders, Destroy no palm-trees, nor burn any fields
of corn, cut down no fruit-trees." [Bp. Newton.]
They were to hurt only those men which had not
the seal of God in their foreheads; ver. 4. "Now
it is well known that the Saracens extended their
conquests principally in those countries where the
worship of angels and other corruptions of christi-
anity prevailed, while the places where religion
was preserved more pure were sheltered from their
fury." [Dr. Scott.] They were not to kill men,
but to torment them five months, ver. 5, (or 150
years.) They killed many individuals, but they
did not kill or destroy any part of the Roman gov-
ernment. The torment they produced was to
cause men to prefer death to life; ver. 6. This
they did by giving the utmost license to the cru-
elty, rapacity and lust of the soldiers. These lo-
custs resembled horses, which the locust does es-
pecially in the head, and the Saracens were an
army of horsemen. Their crowns represent the
turbans they wore. Their faces like men, their
beards, and their hair like women, their long hair
plaited or flowing down their backs like women,
"and the Arabians are well known to have done
this." [Dr. Scott.] Their teeth like lions repre-
sent their strength. Their breast-plates of iron
showed their care to protect themselves. The
sound of their wings represents the fierceness of
their assaults, and the rapidity of their conquests.
Their tails like scorpions furnished with stings,
the deadly impostor which they propagated by
fire and sword.

II. The events of this trumpet are as follows.
In 606, the bishop of Rome obtained from Phocas,
the emperor of the eastern empire, the title of
universal bishop. The same year Mahomet wrote
the Koran, assisted by a Nestorian monk, called
Sergius or Bahaira. Six years intervened before
the commencement of the five months, or 150
years allotted to the ravages of the locusts (or Sa-
racens.) They commenced their invasion of the
Roman empire in 612. They repeatedly invad-
ed Constantinople, but were always repulsed.—
They plundered Rome, but were not able to hold
it. In 713, they entered Spain, which in a few
years was subjected to their authority. They
crossed the Pyrenees into France, with four hun-
dred thousand fighting men, besides women and
children, in order to make a permanent settlement
there, and extirpate christianity. They were met
by the Europeans, headed by Charles Martel,
grandfather of Charlemagne and one of the most
destructive battles was fought, that is recorded in
history. In that battle, which was fought in 734,
the Saracens were defeated, and three hundred
and seventy-five thousand of their men slain.—
They continued their ravages until 762 exactly
150 years, or five prophetic months; they then
settled peaceably, in the countries they had con-
quered, and ceased to ravage as locusts.

III. I shall explain two figurative words used
by the Apostle, that of *star* and *heaven*. A star is
the figurative term both of Daniel and St. John,
for a regularly constituted gospel minister. Dan.
viii: 10; Rev. ii: 1, iii: 1 and 12-4. Heaven is
St. John's figurative term for the gospel church, or
visible kingdom of God, so near the truth in its
structure, sentiments and practice, that he owns
it as a whole, although it may embrace many er-
rors. This is evinced by his owning the church
of Rome up to 606, when they with their bishop,
and those stars (gospel ministers) in the tail of
the dragon that acknowledged his authority, were
rejected of God, and cast to the earth. Rev. xii: 4.

IV. I am to show how the events of this trumpet
evince the fallacy of every theory hitherto ad-
vanced in respect to the date of the Millennium.
I am acquainted with but three theories in re-
spect to that time; that of Mr. Miller and others,
who with several peculiar sentiments, fix it in
1843; that of Mr. Faber, Fuller, Scott, and others
who fix it in 1866, and that of those who fix it at
the commencement of the seventh thousandth
year of the world, according to the chronology of
our Bible, or about the year 2000 from Christ.—
It is agreed by all that 1260 years are allotted to
the events of the sixth trumpet. The word of
God has asserted, that the events of the fifth
trumpet must close, before the events of the sixth
begin. Rev. ix: 12. "One wo is past, and be-
hold there come two woes more hereafter." If
we allow no intervening space between the fifth
and sixth trumpets, and merge the seventh in the
sixth, which cannot be done without contradicting
the Scriptures, by adding 1260 years, the period
of the sixth trumpet, to 762, the date of the close
of the fifth, we have 2022, which is at least 18
years beyond the seven thousandth year of the
world, according to our chronology, and 175
years beyond, according to Miller and his follow-
ers. The abettors of either of the above theories
must exhibit from history, some other events than
the Saracen ravages, as a fulfillment of the predic-
tion of the fifth trumpet, or their theory is to a de-
monstration proved to be false.

EZEKIEL SKINNER.

The most Successful Preachers.

Who have preached the Gospel with the great-
est effect? The very first time the Gospel, dis-
tinctively as such, was proclaimed, three thou-
sands were converted at once. Whenever the
apostles spake in the name of Jesus of Nazareth,
great multitudes believed. To what causes are
such astonishing effects to be ascribed? To the
miraculous prerogatives with which the apostles
were invested? Little else, do we believe, did
miracles accomplish, than to furnish the truth that
vantage-ground, which, now that its evidences are
established, it possesses, without their aid. Shall
we resolve them into the surpassing intellectual
qualities of the apostles? The sturdy native
sense of the fishermen of Galilee we cannot suf-
ficiently admire; but thousands there were among
their hearers, superior to them in learning and
education. Perhaps their hearers were especial-
ly favorable to the truth. Never was prejudice
half so inveterate, or hate so active. The Scribe
was indignant. The Pharisee swept haughtily
away. Philosophy uttered her sage contempt.
The Stoic frowned. The Cynic sneered. The
Epicurean jested. Yet the whole cities and na-
tions were moved. Their words were accompan-
ied by the mighty power of God! 'Tis true.
Without this they would have spoken in vain.
But live we not under the dispensation of the Spir-
it, as well as they? And is not the promise of
the same Spirit made to us as to them? Was not
the experience of the day of Pentecost only the
beginning of that which is yet to be repeated in
a still larger measure? And are not certain
modes of feeling, speaking and acting, more co-
incident with the spirit than all others? We can-
not mistake. The first heralds of the Gospel
were men, whose minds were thoroughly con-
vinced of the truth of God; who had felt the power
of the world to come; whose whole souls were
animated by the motives, and inflamed by the de-
sires of religion; who gave themselves wholly to
prayer, and under the irrepressible energy of this
inward faith, they spake to the hearts of their
hearers. Whole volumes are contained in the
concise but glorious biography of Barnabas. "He
was a good man, full of the Holy Ghost and of
faith, and much people was added unto the Lord."
Who, since their day have been the most success-
ful preachers of the gospel? We think not first,
of such men as Barrow, rich though he is as Pa-
catus with his hands of gold; not the courtly Til-
lotson, the silvery sweetness of whose speech
made men forget the very salvation it was ap-
pointed to proclaim; not South, always over-
tempted by his wit and skill, as was the oriental
Prince to display his adroitness, and the temper
of his blade, by decapitating men at a stroke; not
Horsley, moving only with measured step and
solemn pomp, like a Castilian in his armor; not
Paley, Alison, and Blair, clear, correct, ornate,
but just as far as possible removed from the mode
of reasoning on sin, and a judgment to come,
which made Felix tremble.

The service which such men have rendered is
of its own kind; nor is it of an ephemeral char-
acter. It has been justly claimed by Robert Hall
as the peculiar boast of the English nation to
have produced a set of divines, like these, who,
being equally acquainted with classical antiquity,
and inspired writ, and capable of joining to the
deepest results of unassisted reason, the advan-
tages of a superior illumination, have delivered
down to posterity a body of moral instruction,
more pure, more copious and exact, than subsists
among any other people; and had they infused
a more evangelical spirit and life into their dis-
courses, insisting more on Jesus Christ as the
foundation of all morality, they would have left
us nothing to wish and nothing to regret. But
when we speak of preachers more readily do we
think of Howe, Upsher, Flavel, and even the
Newtons and Doddridges of a latter day; men who,
in the splendor of particular talents, were more
than equalled by the illustrious names we have

just repeated; but the fragrance of whose piety
has come down even to us, and will live forever.
Baxter rises before us serious, earnest, pungent,
the secret of whose power was that he abode with
God; Whitefield, not unadorned with the graces
of the schools, but whose fervid piety was the
chariot of fire in which he mounted upward to
the sky; and our own Edwards, than to whom, if
tradition does not mislead, no man has preached
the gospel with greater effect, who, though he
dwelt on the "top of metaphysical Niphates,"
made that the tabernacle of prayer and transfiguration,
the very mount of God.—Bib. Repository.

Savor of Death.

Hearing the gospel places sinners in a solemn
and critical situation, because it is, to all who hear
it, a savor of life unto life, or death unto death.
It always softens the heart, prepares for heaven,
or fits for hell. It is impossible to hear the great
truths of the gospel without being essentially af-
fected by them—without receiving impressions
that will last forever.

It is a common and just remark, that we are
the creatures of habit. We are the pupils of ev-
ery object around us. The works of creation,
the events of providence, our fellow-men, our
common enjoyments and daily occupations; and
above all, the great truths of Bible, are constant-
ly operating to form our characters, and prepare
us for our future and everlasting state. Whether
these things shall prepare us for happiness or mis-
ery—shall save or destroy us, depend upon the
state of our hearts, or the use we make of them.
The gospel, with its system of instruction and
warning, of invitation and mercy, is certainly fit-
ted and designed to save us from our sins, and
fashion us for the service and enjoyment of God.
And it actually produces this effect on the minds
of all who open their hearts to its holy influences,
and yield themselves to its transforming power.
For we all, says the apostle, beholding as in a
glass, the glory of the Lord, are changed into the
same image. But, upon the minds of the carnal
and sensual, of the sinful and stupid, of the de-
praved and worldly, it produces entirely opposite
effects. Instead of melting, it hardens; instead
of preparing them for glory, it fits them for de-
struction. Accustomed to hear, without feeling
the truths of the gospel, they form a habit of in-
sensibility and carelessness. Their hearts become
hard and unimpressionable. Eternal things lose
their power to awaken or move them. They
have so long heard the accents of mercy and the
threatenings of justice, that both are alike indif-
ferent to them. They can neither be won by
love, nor alarmed by terror. Year after year
they have sat under the light of the gospel, and
have had disclosed to them the rewards and the
punishments the joys and the sorrows, of an eter-
nity at hand; but the only effect has been to in-
crease their blindness, and make them more heed-
less of God and careless of their own souls.

Of this fatal apathy and hardness of heart, how
many affecting examples do we find in the history
of our ruined race? For illustration, I might
point you to Chorazin and Bethsaida, to Caperna-
um and Jerusalem, places exalted to heaven by
their privileges, but fitted for, and thrust down to
hell for their abuse of them. I might point you
to multitudes in Christian lands, who have, evi-
dently, by a long continued resistance of light and
motives, passed themselves into that region of
hardness and guilt where the Holy Spirit never
interposes to bring to repentance, or fit for heaven.
But I come nearer home, and appeal to your own
experience. Do not some know full well that
the longer they hear the gospel without embracing
it, the less they are affected by its truth? Can
you not remember the time when eternal things
more deeply impressed your minds than they do
at present? As Sabbaths, and sacraments, and
sermons and prayers, and exhortations, and warn-
ings, have been multiplying around you, have you
not been travelling away from God and holiness;
and is there not painful evidence, in respect to
some of you, that you are to-day farther from re-
pentance and heaven than ever before?—Dr.
Hawes in Nat. Preacher.

From the Boston Recorder.

What will it cost?

There is great practical importance in that ques-
tion. Worldly sagacity seldom fails to ask it, in
view of enterprises involving pecuniary expendi-
ture. And it is the careful pondering of this ques-
tion that turns the scale. The man can comply
or refuse, venture or retire, according to the set-
tlement of this question.

The same wisdom, carried into the moral world,
and employed in settling questions of moral con-
duct, would have saved unspeakable misery in this
life, and have kept millions from striking on the
rocks of perdition. If men would but manfully
ask this question, and sternly insist on the true
answer, how many temptations that now flutter
around them on golden wings, and utter sweet
music in their ears, would be seen to be in fact,
but "obscene and hateful birds," whose plumage
was a cheat, and whose music a lure to death.
Had a friend of ours asked this question at the
right time, and suffered the answer to turn the
scale, he might indeed have been in his sepulchre
as he now is, but it would not have been the de-
mon of intemperance that placed him there. He
might not have been now a sojourner in time; but
he certainly would not have entered eternity as
he did. Had he asked after the cost of his indol-
gent appetite, and reckoned it up, and looked at
the awful amount, the glass might have dropped
from his hands, and he have been a redeemed
man.

As fresh before us as if it were yesterday, is the
scene, though twenty years are gone, of a young
man upon his dying bed we visited. He had a
noble form, native sprightliness, and gaiety of
character, pleasing manners, and fair prospects of
honor and usefulness in life. But he fell into the
snare of the dissolute. He gave way to the bas-
est passions of his nature, and surrendered his
strength to indulgences that gave him in return
pollution, rottenness and death. Disease forced

him into her dreadful chariot, and drove swiftly
down to the precipice. And, as he went over it,
all saw what sensuality did cost, with hearts weep-
ing with regret that he had not in a timely hour
asked what it would cost, and had pondered well
the answer.

A prominent member of society was an ac-
quaintance of ours; an officer in a monied insti-
tution, and so far had his feelings been interested
in religion, that he had become a member of the
visible church. But he faltered in the Christian
race, relaxed watchfulness and prayer, came into
terms of friendship with the world, and made a
wide departure from the high way of an honorable
Christian profession. He did all this without
considering earnestly "what it would cost?" But
the price he ascertained, as disease laid its strong hand
upon him, and death unmasked its terrors before
him, while not one ray of divine consolation en-
tered his dark and desolate heart. He died in the
bitterness of self-accusation, and if at all, was saved
"so as by fire!"

What will it cost? Ask that question, disciple
of Christ, as one temptation allures you from secret
prayer, and another draws you into the society of
the trifling, the gay and worldly. There is a
price affixed to every instance of your departure
from the path of holiness. There will be a sure
and heavy recompense of self-reproach. Your
wanderings are making the distance great between
you and him, with whom you ought to walk in the
closest intimacy. And when you come to re-
trace that distance, if indeed you ever do, you
will find it a painful journey. The cost will be
torn and anguish.

There is a vast difference between asking the
question, what will it cost? and the one, what has
it cost? The first by the timely appeal, may di-
vert us from a path of guilt and wo. The second
we may be compelled to answer in the anguish of
spiritual darkness, or in the hopeless sorrows of
final despair?

Profit and Safety of Emancipation.

The British, after several years of fruitless at-
tempts at gradual emancipation, in the form of
the apprenticeship system, gave their blacks en-
tire emancipation, a little more than two years
since. And what has been the consequence? We
have from time to time had particular and well
authenticated accounts of the working of the
system; we have official accounts from Lord Sli-
go and Sir Lionel Smith; we have had statements
at different times, in speeches from the throne;
we have had very sensible, well-written, and ex-
tended statements, in the volumes of Thome and
Kimball, of our own country, and Joseph Sturge
and J. J. Gurney, of England; and lastly, a vol-
ume officially from the British Parliament. These
all go to prove not only the safety, but profit of
emancipation. Notwithstanding we have had
several unfavorable statements published in our
newspapers, coming through New Orleans, or
other southern papers, the simple and undeniable
fact that real estate has risen from one-third, to
one-half, and in many instances it has more than
doubled, is quite sufficient of itself to disprove
all such statements. But Gurney's investigations
have disclosed the cause of these unfavorable ac-
counts. They were set on foot by overseers and
book-keepers on the estates, whose owners live in
England, at the same time they are buying every
one that they can raise money to pay for.

Another fact puts the safety of emancipation
in a very striking point of view. Instead of
bringing large bodies of soldiers from England,
to watch slaves and suppress insurrections, the
blacks are enrolled as militia men, to keep the
peace, and to repel invasions in case of war.
They have in an instant turned eight hundred
thousand enemies into friends. If an attempt
should be made to invade the West India Islands,
the invaders would be met on the shore and repel-
led. They would present a different aspect from
what was presented during our late war, when
the British invaded the District of Columbia.
The first thought with the people of that District
was how they might secure their slave property;
and they were seen flying in all directions to get
out of the reach of the British, and the capital of
our country was laid in ashes. Turn the seven
thousand human chattels in the District of Colum-
bia into men, and make friends of them instead
of enemies, and there would be no danger of a
handful of foreign soldiers landing on our coast,
scouring our country in various directions, driving
the President from his house, burning the capitol,
and desecrating the spot that had been dignified
by the name of Washington.—Am. Citizen.

Religion in Daily Business.

That a solemn sense of the majesty of God,
the benignity of his nature, the benevolence
and wisdom of his providence, and the riches
of his grace, should thoroughly possess our souls,
when sitting in the earthly courts of the Most
High, hearing an exposition of the oracles of the
living God; when engaged in the morning and eve-
ning exercises of the family altar; and when in
the more secret communion of the closet; is read-
ily admitted by all who make any pretensions to
religion. But that these feelings should be in-
wrought into the very texture of the soul, consti-
tute part of our nature, and paint the image of
heaven upon every action of life, is a theology
which few practically believe. Yet this is the
theology of the Bible: "Be thou in the fear of
the Lord all the day long," not merely during the
devotions of the morning and evening, or when
a friend converses with you upon the subject of
religion, but constantly "all the day long." Thus
religion must be a habit—not merely an ornament
to throw on at particular times, when circum-
stances seem to demand it—but the daily and hourly
attire of life. Many professors of religion, as
Sabbath is over, and the daily periodical worship
of the family is performed, throw over the cos-
tume of the world, and so completely conceal the
garments of righteousness, that they can mingle
with the world in all the busy transactions of life,
from day to day, and from Sabbath to Sabbath,
and the world not know that they are citizens of

another country. There is a despicable decep-
tion about this, unworthy the character of a citi-
zen of heaven. Are they ashamed of their royal
robes, and yet good citizens of the heavenly king-
dom? This cannot be. No true subject will be
ashamed of the costume of the royal court. Here,
then, is the test of your loyalty—will you wear
the garments of righteousness, to distinguish you
as the children of God, and subjects of the Great
King, constantly uncovered, in the shop, at the
counter, on the farm, and in all the walks of
life? That you should do so was the design
of Him who clothed you so richly; and they are
garments better adapted to all the lawful business
of life, than the garments of worldly morality.
Thus to incorporate religion into every action of
life, will save us from wounding our conscience,
from dishonoring our profession; it will calm us
amid the perplexities of life, and greatly augment
our religious enjoyment and fellowship with God.
—Presbyterian of the West.

Eleven Monasteries Suppressed.

IMPORTANT FROM HAVANA.—It appears from
the following extract from the correspondence of
the New York Express, that the civil authorities
of Cuba are withdrawing the support which they
have long ministered to the abuses of the Romish
church, and have commenced the work of reform.

HAVANA, Dec. 15, 1841.

On the 9th inst., the Intendant published an or-
der for the suppression of eleven of the nineteen
monasteries existing in the island, and sequestra-
tion for the benefit of the State of the entire
church property, excepting that of the nunneries,
amounting to several millions. For the support of
the monks, he has assigned them a small pension,
and also a fixed sum is to be paid annually by the
State to different churches for the maintenance of
religious worship. The begging orders are pro-
hibited asking alms in the street, as they would
thereby have an advantage over the other orders
whose property has been sequestered. Those
monks who secularize, are to have a pension one
fourth greater than those who retain their habit.
All the sacred vessels are to be distributed among
the poor churches. Of these nineteen convents,
several are in this city, containing thirty-four
monks and novices. But three convents are left,
and as their rents are away, most of the monks
and all the novices will secularize. Another mea-
sure in agitation by our present Intendant, is the
reduction of the tariff. He has appointed a commis-
sioner to take the subject into consideration, and
has invited, through the press, the merchants and
all who feel interested in the subject, to address
him their views. It is rumored that he has al-
ready decided on the abolition of duties on ex-
ports. These alterations, however, will not prob-
ably go into operation before the middle and per-
haps the end of next year.

INFLUENCE OF EMANCIPATION ON MORALITY.—
A correspondent of the New York Evangelist,
from the Island of Jamaica, assures us that an
astonishing change for the better has taken place
in the condition of the people since their emani-
cation, that marriages are becoming more and
more common, both among the whites and the
blacks, and that the effects of religious instruction
are increasingly apparent. A marked decrease of
offenders against the civil laws is evident, and life
and property are far more secure than formerly.
The military force required to preserve the peace
during the period of slavery has been dispensed
with, and a small police force substituted in its
place—thousands of stands of arms, belonging to
government, are now put into the hands of emani-
cipated slaves as militia men, and they are called
out and drilled quarterly, and this system has been
organized by the Colonial Assembly, which is en-
tirely controlled by planters, and is an index of
their fears and feelings; there are no fears of in-
surrection and violence—the Island was never so
quiet, while a full military establishment was main-
tained. The negro dances, Sabbath markets, Sab-
bath labor, and the slave's Saturnalia have all been
voluntarily abandoned or legally prohibited, and
the desire for education is universal. More than
20,000 emancipated children are enrolled in the
different schools, and probably four-fifths of them
are receiving the rudiments of an education, while
many young men and women and even some old
ones are learning to read the Scriptures.—Boston
Recorder.

MISSIONARIES TO AFRICA.—The last report of
the Colonization Society, suggests two considera-
tions, which should influence Missionary Societies
to seek out and send colored men as their mis-
sionaries; the first is, the fatality of the climate to
the white man. "There seems to be a prohibition
of nature against the appropriation of the country
to the use of the white man." Past experience
evinces, in view of the Board, that the labors of
white men cannot "perfect the institutions of civil
liberty and of Christianity in the dark places of
Africa." The second is, that colored missionar-
ies will harmonize with the colonists more readi-
ly, and will have more ready access to the natives,
and more powerful influence with them than white
men can have. "There is no prejudice against
them; while the natives have come to look upon
the white men, as their natural enemy." If this
opinion have weight, and it doubtless has, it is
highly important that it be seriously considered
by those societies that are sending out missionar-
ies, at the hazard of their lives and usefulness.
Of too many excellent men has Africa already
proved the grave. And why may not colored
missionaries be raised up, and qualified by educa-
tion, and sent forth, in sufficient numbers to keep
pace with the advancing population of the colo-
nies, and the increasing illumination of the native
tribes? We need another *Christus* to move, and
speak, and act on this momentous subject! May
the God of mercy raise him up!—Id.

Mr. John Costello, a man aged 60 years, died
very suddenly in his pew in St. Joseph's church,
Philadelphia, while about to receive the Sacra-
ment. Apoplexy was the cause.

Home Mission Department.

For the Christian Secretary.

AM. BAP. HOME MISSION ROOMS, }
February 11th, 1842. }

The following extracts from missionary correspondence will be read with interest by many.

ILLINOIS.

From brother Joel Wheeler, Dupage county:—"The churches in our vicinity are in a good state, with the exception of the destitution of ministers. A very inviting consideration for some of our eastern ministers is that these churches are among the pleasantest, and situated in the pleasantest villages of the pleasantest country in the world. This is saying considerable; but if they will come out and test these things for themselves, if they are not satisfied they can return almost without trouble."

INDIANA.

From brother M. Hume, Marion county:—"The field I occupy in this State, is an important one, and I am happy to say that correct views are rapidly gaining the ascendancy over error. The anti-mission spirit has been long prevalent here, but is now fast disappearing. The enemy will soon lose his influence in this form, and be obliged to seek some other for the annoyance of the church of Christ. A greater degree of union exists among the brethren than formerly, and all appear desirous of laboring together in building up the cause. The day-star has risen upon the Baptist church in Indiana; much has been done already to supply the destitution of the State, but more remains to be done. Pray for and aid us, while we labor to convert this wilderness into a garden of the Lord."

IOWA TERRITORY.

From brother Alexander Evans, Des Moines county:—"I will mention one or two cases of conversion among us. A man whose opposition to religion was so great that he would curse professors for no other reason than that they were religious, is now himself a religious man, an active, useful Christian, giving good evidence that he has passed from death unto life because he loves the brethren."

"Another is an old white-headed father in his seventy-third year, who, though so long a rebel against God, is now like Simeon, walking in all the commands and ordinances of God blameless. In this case it seems as if the blessing of him that was ready to perish has come upon you. He feels that he has cause to bless God that the Home Mission Society remembers Iowa, and sends their missionaries here."

"When I look over the field and see what great and important changes have taken place in this territory through the efforts of the Society; and when I reflect upon the probable results which will follow, I thank God and take courage."

FLORIDA.

From brother James McDonald, Jacksonville:—"Since my last, a delightful work has been going on between Satilla and Altamaha. Its progress is slow, but its results, I trust, will be full of interest. In the midst of it we are again afflicted."

"One man who was waiting for an opportunity to be baptized, and a very dear and precious brother have been killed by the Indians. They were murdered on Monday evening, and on the next Wednesday I was on the ground and saw their blood and the light-wood knots with which the savages had beaten them after they were shot. I aided their widows and little children to a place of safety, being obliged to shoulder a musket to guard them from the place of slaughter."

"The scene was dreadful, and the cries of the poor widows were heart-rending. One of them is a sister whose praise is every where. It required a whole week to recover my peace of mind. I could say of the poor brother who was killed, 'I am distressed for thee my brother; very pleasant hast thou been to me; thy love to me was wonderful, passing the love of women.'"

"My heart is full of grief for this and the persecuting spirit that exists here also. But may I have patience. Dear brother, mention me to the people of God as a subject of prayer. I am sorry to complain. I am afraid it may be committing sin. And when I think of the Lamb of God it is enough to silence me."

ANNUAL REPORTS WANTED.

The subscriber respectfully requests the Secretaries of the following missionary bodies to forward him, by mail, at as early a date as consistent, after publication, the annual reports of those bodies for 1841, viz:

Baptist Conventions of Pennsylvania, North and South Carolina, and Tennessee.
General Association of Kentucky, and Illinois River Association in Illinois; Franklin Missionary Society in Louisiana.

BENJAMIN M. HILL, Cor. Sec.

ROMANISM IN CANADA.—The church contains the annexed letter of the Pope to his faithful subjects in Canada, from which we learn that the sale of indulgences, the practice which, more than any other, hastened the Reformation, is still practised by the Roman See.—*Bap. Advocate.*

Sale of Indulgences by the Romish Church in Canada.

PASTORAL LETTER.

To the Catholics of the Western Section of the City of Toronto.

REMIUS GAULIN, by the Grace of God, and of the Holy Apostolic See, Bishop of Kingston, &c., &c.

Beloved Brother.—The spiritual welfare of the flock which Divine Providence has been pleased to confide to our care, however unworthy of the honor, and unfit for the charge we may be, imposes on us the strict obligation of using every means that prudent zeal suggests towards its promotion. It is consequently, our incumbent duty to exert ourselves and see that every portion (let it be ever so small) of this extensive flock, have at their convenience the means of being benefited by the sacred ordinances of their Holy Religion, which we would willingly bring to every individual's door, if it were possible to do so. At all events, we are bound to facilitate as much as lies in our power, the practice of the ordinary duties of religion.

In order to this, the division of parishes and missions: the multiplication of priests and chaplains, when they are possible, must be resorted to; hence the more churches and the more priests in

a place, the more convenient it is to have the sick timely visited; the youth more closely watched, and more carefully instructed; and with great facility can every individual gratify his pious inclinations in worshipping his God more frequently, and derive from hence a greater share of his blessings.

Well, it is with a view to procure to you, my beloved brethren, all those great benefits, that after the most mature consideration before God, of the subject, we have come to the fixed determination of forming in the western section of the city of Toronto, a new religious establishment, which shall be as centrally situated as possible, in order that every individual of that section of the town may have an easy access to it; and we shall take care that a clergy every way competent, be attached to it.

You must do us the justice to think, that in this measure, no other motive prompts us, than that of seeing you adequately furnished with such religious attendance as you have a right to expect from us. But we need not remark to you, that without your cordial cooperation, we cannot effect this purpose; and we feel confident, that we will not appeal in vain to you for this necessary cooperation. We feel the more confident in this appeal, because it is to the sons of St. Patrick we are addressing ourselves; knowing, as we do, that their generous zeal is proverbial whenever religion or charity is in question.

But in order to regulate their zeal in such a way that the contributions to this very laudable purpose, may be made easy to every individual, we have deemed it more advantageous, that it should be done in the form of a pious association, to wit: An association of five thousand persons of all classes, and of every age and sex, shall be forthwith formed; each associate will pay down a dollar (no more) for the present: his name shall be immediately entered in a book kept for that purpose, and when there are five hundred names registered, we engage to offer the Holy Sacrifice of the Mass, on the first Monday in every month, for the spiritual and temporal prosperity of every associate thus registered, until the completion of the aforesaid establishment. Moreover, we shall impart the benefit of a plenary indulgence to the above mentioned registered associates, on each of the four principal festivals of the Ecclesiastical year, on their confessing and receiving worthily the Holy Sacrament of the Eucharist, and praying for His Holiness the Pope, on the said festivals: again, forty days' indulgence to every subscriber who will induce another person to join the association.

We shall conclude this pastoral by expressing our unfeigned sorrow for the opposition with which we are threatened, from a quarter whence we least expect it. But we, at the same time, declare to you that we shall be, by no means, deterred from our purpose by such impotent opposers. We should be sorry for this opposition, merely because it would bring shame and confusion on those who would be lost to every sense of religion as to offer it. Whether opposed or not, we shall steadily proceed in our intentions; and on these firm dispositions we beg of you to rely.

The grace of our Lord Jesus Christ, and the charity of God, and the communion of the Holy Ghost, be with you all.
Given at Kingston, in our Episcopal residence, under our hand and seal, this tenth day of December, one thousand eight hundred and forty-one.

L. S. REMIGIUS GAULIN,
Bishop of Kingston.
By his Lordship's command,
PATRICK DOLLARD,
Private Secretary.

REVIVALS.

TABERNACLE BAPTIST CHURCH.—The religious interest in the congregation worshipping at the Tabernacle is decidedly on the increase.—Seventeen were baptized there on the 31st ult., and the same number last Lord's day. Baptism is expected again next Sunday, when the large numbers lately baptized will be received. On the afternoon of last Lord's day the crowd was so great that the place could not contain all who wished to be present.—*Bap. Advocate.*

STANTON ST. CHURCH.—Brother Bellamy baptized 20 last Sunday, and received two by letter. The interest still continues in the congregation.—*Id.*

OLIVER ST. CHURCH.—Three persons were baptized and several others received by letter to unite with the Oliver st. church last Lord's day.—*Id.*

FIRST CHURCH.—The First Church received additions last Lord's day of three by baptism, and fourteen by letter.—*Id.*

MCDONALD ST. CHURCH.—This church is again enjoying an outpouring of the Spirit. Seven were baptized last Sunday.—*Id.*

SIXTEENTH CHURCH.—Fourteen persons were baptized by brother Wheelock on the 31st ult. A large number were to have followed their Lord's example last Sunday, but were prevented by the high winds and rise of tide. Seventy persons have been received within a month.—*Id.*

BEECHAM CHURCH.—We understand that the revival in this church is still in progress. A large number had been received for baptism, but as in the case of the Sixteenth Church, the ordinance was prevented by the state of the water.—*Id.*

NORTH BAPTIST CHURCH.—Seven persons submitted to follow the example of Christ and his apostles last Sunday morning, to unite with the North Church under Elder Brouner. There is an encouraging state of religious feeling in the Church, and the effort is felt among the congregation.—*Id.*

FIRST CHURCH, BROOKLYN.—Two were received by baptism, and three by letter to the communion of the First Church on Sunday last. The congregation is already large. A most solemn state of feeling exists among them. Cases of conversion almost daily occur, and the present prospect is that an extensive revival will be enjoyed.—*Id.*

EAST CHURCH.—This church was blessed last Sunday by the accession of twenty-two persons, fourteen of whom were baptized on that day.—*Id.*

HOUSTON ST. CHURCH.—This church, formerly known as the Third Free Church, is enjoying

a blessed revival. Deep feeling pervades the large audiences which attend, and numerous conversions have already taken place.—*Id.*

STATEN ISLAND.—The church at Port Richmond, Staten Island, under the pastoral care of brother Seely, is enjoying a refreshing season from the Lord. When constituted, it contained only fifty-three members. It now numbers about 80. Twelve were received by baptism last Sunday.

Protracted exercises are now in progress in the church. Br. Chamberlain has been assisting the pastor, but bid them farewell at the commencement of this week.—*Id.*

CINCINNATI, OHIO.—An extensive revival is in progress in Cincinnati, which, it is hoped, will diminish the disposition of mobism of late so prevalent among the inhabitants.

Revival in Dover, Mass.

To the Editor of the Christian Watchman:

BR. CROWELL.—It may be interesting to some of the readers of your paper, to hear of the prosperity of Zion in Needham and Dover. A very interesting revival has been in progress there for some months past. Since last August not less than thirty have been hopelessly converted. Nineteen have been baptized and added to the Baptist church, and others are waiting for a convenient opportunity to follow their Saviour in this solemn ordinance.

This church has never had a pastor, but has been supplied principally by Newton Theological Institution. Those friends of the Redeemer who have encouraged the hearts and strengthened the hands of this infant church, by the pecuniary aid which they have rendered, will feel abundantly compensated when they reflect that but for their assistance, many who are now happy in the love of God, would still have been without a hope in the Saviour, or even a consciousness of their wretched condition. Here is a field of labor, in many respects inviting. Though it has been hitherto a moral waste, yet it is fast becoming a fruitful vineyard. Here a self-denying servant of God, whose greatest desire is to do good, would find a people united, and to the extent of their ability generous, and ready to cooperate with him in his labors of love. And as this church is now desirous of settling a minister, I hope the Lord will send them a man who may be instrumental in building up that church, and in pulling down the strong holds of Satan.

A GOOD SIGN.—The Secretary of the Board of Missions observed the other day, that the recent letters of the missionaries of the Board abroad, all breathed a renovated spirit of piety, zeal, union of heart, and self-denying effort to promote religion among the heathen. This is a gift that cometh only "from above," and is one of the best tokens for the future.—*Watchman.*

SEEKONK, MS.—Rev. J. C. Welsh, writes us under date of Seekonk, Jan. 31, 1842, as follows: "God is blessing the people of my present charge with a good work of grace. Christians are awake and active, sinners are converted, and some inquiring with tears. 'What shall I do to be saved?' I yesterday had the pleasure to baptize seven happy converts, including one father, mother, son and daughter. Others are at the door, and will, we trust, soon be ready to follow Jesus in the way.—*Id.*

RENEWAL IN STURBRIDGE, MS.—Rev. J. Kenney writes us under date of Sturbridge, Feb. 2, 1842, as follows: "The Lord is doing a great work in this place in the conviction and conversion of sinners, and in reclaiming his wandering children. Truly this is one of the years of the right hand of the Most High, 'the mountains flow down at his presence.' Let God be praised.—*Id.*

FROM ASAM.—The following may be interesting to some of our readers. It was written by Mrs. Bronson to Mrs. Hancock, formerly of the Burman Mission, who died in London, on her way to this country for the recovery of health, and is dated Jaipur, Asam, July 1, 1841.

"Just now our prospects of being able to remain are more cheering. My dear husband, though feeble, is free from pain, which has never been the case in former years at this season. He is obliged to relinquish the station on the Hills, it being too hard a place for his reduced strength."

"The Lord has in mercy greatly encouraged our hearts of late, by bringing into his fold one of the boys of the printing office. As you correspond with sister Cutter, you will undoubtedly learn all the particulars from her. He gives satisfactory evidence of being truly born again. Mr. Bronson baptized him a few weeks since. He is the first from among the poor degraded Asamese.—*Id.*

DEDICATION.—The neat and commodious house of worship newly completed by the Baptist church and friends in Groton, was dedicated to the service of God on Wednesday, 2d inst. The order of services was as follows: Reading the Scriptures by Rev. O. Ayer, of Littleton; Introductory Prayer, by Rev. C. W. Reding, of Townsend; Sermon, by Rev. R. Turnbull, of Boston; Dedication Prayer, by Rev. J. Parkhurst, of Chelmsford; Concluding Prayer and Benediction by the pastor. These exercises, being interspersed with appropriate and well performed music, by the union of the several choirs of the town, were particularly interesting, and listened to by a crowded and attentive audience.—*Id.*

ORDINATION AT ANDOVER.—Mr. Benjamin S. Corbett, a graduate of Newton Theological Institution, was ordained as pastor of the Baptist church and Society in Andover, on Tuesday evening last. The services on the occasion were as follows: Invocation by Rev. S. S. Leighton; Reading of the Scriptures, by Rev. M. Randall, of Woburn; Prayer, by Rev. M. Field, of Methuen; Sermon, by Rev. M. Cushman, of Boston; Ordaining prayer, by Rev. Mr. Holbrook, of North Reading; Charge, by Rev. Mr. Ballard, of Lowell; Right Hand of Fellowship, by Rev. Mr. Phillips, of Medford; Address to the Church and Society, by Rev. Mr. Driver, of Boston; Concluding prayer, by Rev. M. Randall; Benediction, by the candidate.—*Id.*

Communications.

For the Christian Secretary.

"Things that become Sound Doctrine."—DEAR BROTHER,—On looking over some letters of correspondence, I felt disposed to copy for the Secretary the following extract from a letter, received

some time ago from an aged father in the ministry, whose praise is in all the churches in Central New York. I think that doctrine and practice are happily blended in his remarks. Yours, as ever, E.

EXTRACT.

"I return to observe, that the preaching of our day is different from former times. The attributes, perfections, and prerogatives of God, are not, I think, dwelt upon as formerly. Perhaps this change may be greater in some sections of the country than in others. But that kind of preaching which allows the proud sinner to suppose that whatever doctrine does not comport with his views of reason and fitness must be untrue, and may be opposed, will not be likely to apprise the sinner of his opposition to God. Much of the preaching in my early life was designed to guard against Arminianism:—showing the entire dependence of the human heart, its indisposition to anything good, and the absolute sovereignty of divine grace. While this was going on, many, without humbly submitting to God, seized upon this view of doctrine as a shield against all obligation to repentance and holiness; and seemed not to feel the claims of God upon them. They could hear the Gospel without emotion or concern. In this state of things, the ministry has been driven to the necessity of laboring to unmask this delusion; and to explain and enforce the divine law. But it is conceived that many professors of religion have become tinctured with the notion of human instrumentality, as being useless in the business of recovering man back to his God: and consequently to brand all effort for that end with being Arminianism. This also occasions much labor in the ministry:—to establish the point that the divine economy is to employ means in building up his kingdom. Is it not strange that any Heaven-born souls object to the spreading of the Gospel, the Bible, and religious tracts, in the manner now in practice among us? Yet to vindicate these holy enterprises, requires much labor. It seems to me that the state of society requires that the ministry be conducted with great wisdom, fidelity, and fortitude. Never, my dear brother, was there a louder call on Zion's watchmen to cleave close to God, and the Bible, than at present. To keep men to the word of God for doctrine and duty, must be our constant aim; and that pursued with diligence. How we need to be imbued with its spirit, inspired with its faith, and fired with its love!"

The religion of the Bible must not go out of fashion. When men get too wise to be taught by the blessed Bible, they are undone. And never did I see society more inclined to lean to their own understanding, and break from the inspired volume than now. O for displays of divine power and grace to humble the pride of man. Then would come down Deism, Universalism, Unitarianism, and Pseudobaptism. The joyful shout would be "The law of the Lord is perfect, converting the soul, the testimony of the Lord is sure making wise the simple. To obey is better than sacrifice, and to hearken, than the fat of rams. My days are wasting, and strength failing, but what pains me more, is, I have very little religion, and of course am doing little or no good." "O for a closer walk with God." I hope you know more about walking with God than your unworthy friend. Pray for me and mine. Nothing special among us. Sweet peace in the church, but death in the sinners—sleeping on. O that they would awake!"

For the Christian Secretary.

Letters on Important Subjects.

"KNOWING THE TIME."

Beloved Brethren,—Knowing the time, that now it is high time to awake out of sleep, you will bear with a word of exhortation. The present time is deeply interesting. Hastening nearer and nearer to the coming of the day of God, now is our salvation nearer than when we believed. The consideration also that soon the heavens being on fire shall be dissolved, and the elements shall melt down with fervent heat, prompts the inquiry, "What manner of persons ought we to be in all holy conversation and godliness." Another sign of the times, is, that the perdition of ungodly men is approaching, and soon all unbelievers will be lost in ruin, beyond the voice of exhortation—beyond the reach of mercy.

The present time is known to be peculiar, and highly important. The Lord is pouring out his Holy Spirit, and many sinners are being converted to God. During these rich displays of divine mercy, the adversary is not idle. If, while men slept, the enemy sowed tares; still, while Christians are laboring to promote truth, Satan labors to promote false doctrine. The present time abounds with sectarian zeal. How abundant and unwearied the efforts of men to propagate their respective sentiments!—This proselyting spirit is seen among Christians of every denomination, and among people who lay no claim to Christianity. So far from searching the Scriptures to learn what is truth, great names are substituted, great numbers are followed, great errors are cherished, and false teachers are increased; and men become "lovers of pleasure more than lovers of God." Hence the present time seems to have been predicted by the apostle Paul in writing to Timothy. He says, "The time will come when they shall not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from hearing the truth, and shall be turned unto fables." The spirit of proselytism, and of error, works mightily in the cause of Catholicism. Neither does the Romanist's system tend merely to the subversion of religious truth, perverting scripture and beguiling souls; but it strikes at the root of civil liberty, of republican principles, and all those beloved and happy institutions which adorn our favored United States. Let WATCHMEN give the alarm! Let STATESMEN contend for our dear-bought privileges, and let FREEMEN watch carefully the principles, the legislative acts, and the moral, religious, and political influence of their rulers. Yes, let them remember these when they go forth to exercise their favored privileges in appointing men to office. Some of the sovereigns of Europe have tauntingly declared that our Republic shall not stand. They propose its subversion by flooding our country with their surplus population of the lowest class, who, without principles, or with principles averse to our government and favored institutions, shall by numbers and by influence overbalance the elective franchise of our native citizens, and produce such a state of things that some aspiring son of power shall start up for himself, and the majority place a crown on his head! Well, then; let them think! Let ignorance come in contact with light! Can their false system which could not stand before the small degree of light which has driven the Romish power from the

throne and the pulpit in some countries in Europe, endure the full blaze of gospel truth, refined, and literary research, and the combined hosts of the weapons are mighty through God to the pulling down of strong holds! "Let them come," and let us treat them as becometh the gospel. In meekness instructing them who are led captive by the adversary at his will, if peradventure God will give them repentance to the acknowledging of the truth.

The present time is truly favorable to the temperance reformation. Although there is nothing morbid in ceasing to do evil, yet it is certainly rightness has received a check. An invincible power has taken the cause in hand. It is to be hoped that no one who desires the good of others, will indulge in a strong drink. It seems that every warning, every example is powerful at the present time. Let us not say that any case is hopeless. Knowing the time, knowing the success, knowing the promises, dear brethren, let us seek to reclaim every temperate neighbor. We are almost ready to believe that the mighty angel has come down with a great chain in his hand, and is laying hold on the old serpent to bind him. Let us stand in our place at such an important period.

Were it not for fear that some dear brother would feel grieved, I would say, that, knowing the time, is a time when the sighs of the oppressed, of the poor, ignorant, and wretched bondmen, come up to the ears of the Lord of hosts. But he that reproacheth maketh himself a prey. If I had skill to touch this subject so mildly, so much in the spirit of Christ, as to gain access to every Christian, I should be glad; but I must forbear at present. Knowing the time. O Ethiopia stretch out thy hands to God, for vain is the help of man!

Another feature of the times is, the vanity and sins of our rulers. Tell it not in Gath, nor in Europe,—it is already told in our Capitol at Washington. What shall we do? O let us pray for our rulers, and for our nation. Yes, let us labor as well as pray. I say nothing in favor of the union of church and state; but dear brethren, I esteem our citizens, as Christians, as parents, as guardians of our favored privileges, to seek for good men, for good men, pray for good men to fill every office. For when the wicked bear rule, the people murmur, but when the righteous are in authority, the people rejoice. Finally, let us do all to the glory of God, and do quickly. Affectionately yours, E.

Christian Secretary.

HARTFORD, FEBRUARY 18, 1842.

PUSEYISM.—The Editor of the New York Churchman, who has already rendered himself notorious for his sentiments in favor of the Puseyism, in the true spirit of popery, begins to look after the spiritual interests of his ungodly brethren in other states, and has lately cast a watchful look this way. Finding but little consolation in the tardy progress which Puseyism has made here, he exclaims, "Alas for Connecticut!" The editor of the Church Chronicle considers as a thrust at himself, for not embracing the heresy, and replies to it in a candid and ingenious manner. He says the Chronicle is now, just what it always has been; if it ever was high church, it is high church now, &c., and that he shall continue to follow in the path of Bishop Jeremy Taylor, and others of a kindred spirit. It is known that Bishop Brownell is also opposed to the doctrine. We should think, with the organs of the Diocese, together with the Bishop to oppose it, that Puseyism would find but little favor in Connecticut.

CANTON.—We understand that the work of grace in this place is progressing with a good degree of interest, and that conversions are of frequent occurrence, including among the number some almost hopeless cases. In the notice of this revival two weeks since, we stated that about twenty had been baptized; it should have read about twenty have professed a change of heart. Quite a number have been forward in the ordinance of baptism since that time, and more will soon follow.

PHILADELPHIA.—The Baptist Record gives notice of a revival which has been in progress in several of the Baptist churches in Philadelphia for some weeks past. Forty-six have been baptized in connexion with the Sansom-street church, within the last three weeks. Rev. A. D. Gillette baptized six Sabbath before last, five of whom were parents. In the Spruce street church there is much seriousness, and the number of inquirers is increasing. Rev. Leonard Fletcher is preaching at the Third church, with encouraging prospects.

BAPTISMS.—For the following statement of the number of Baptisms in New York, and Boston during the month of January, we are indebted to the Baptist Advocate and the Christian Watchman.

New York.—Baptisms during the last month as reported at the Ministerial Conference. By brother Cone, 3; Everts, 34; Bellamy, 20; Tucker, 3; Hodge, 2; Taylor, 14; Benedict, 53; Seeley, 12; Perkins, 25; Durbar, 7; Wheelock, 70; Brouner, 7. Total, 245.

Boston.—Union Street church, Rev. Mr. Neale, 42. Baldwin Place, Rev. Mr. Stow, 10. Federal Street, Rev. Mr. Hague, 24. Bowdoin Square, Rev. Mr. Cushman, 12. Free Church, Rev. Mr. Colver, 32.

The Banner and Pioneer contains revival intelligence from different towns in the State of Illinois, Kentucky, Alabama, &c. Many of the churches in the great valley are enjoying the outpouring of the Holy Spirit, and large accessions have been, and are still being made to them.

10-11-1964

This image shows a dark, vertical, textured strip, likely a book binding or a piece of wood. The surface is heavily textured with visible grain and numerous small, light-colored specks and fibers. The color is a deep, mottled black or dark brown. There are some lighter, irregular patches and a small, circular mark near the bottom right corner, suggesting wear or damage. The overall appearance is aged and worn.

Poetry.

The Child at Prayer.

BY REV. ROBERT TURNBULL.

Behold a scene of love,
And holiness sublime,
To lift the soul aboveThis narrow earthly clime;
A lovely little child at prayer,
Her parents standing by,
Gazing upon their infant fairWith deep delighted eye:
A holy halo fills the place,
A light divine, a heavenly grace!Her face's radiant glow,
Her dark and pensive eye,
Her alabaster brow,On which dark ringlets lie,
Her little hands upturned to heaven,
Her body gently bent—All mingling, like the hues of even
With mellow sunbeams blent,—
Give to the scene a magic glow

Which none but happy spirits know.

This is a sight to wake
Of past delight the dreams,
Like music on the lake,Or dying sunny gleams;
To raise the sigh for beauty flown,
Which time can ne'er restore,To draw the tear for gladness gone
For music heard no more;
And conjure up a vision grand

Of beautiful, but vanished land!

This, too, should rouse our faith,
And bear the soul away,
Above the shadowy earthTo climes of cloudless day;
For this is heaven begun in time,
A prelude of that bliss,Which matchless, endless and sublime,
No tongue can e'er express,—
A glory from the world above,

A sunbeam of eternal love.

O, well may angels gaze,
Upon the lovely sight,
And well to heaven may raiseThe song of deep delight;
For richer income never rose
From Eastern shrines to God,And lovelier scene did ne'er repose
In Judah's bright abode:
O 'tis a gleam of glory given

To point the raptured soul to Heaven!

Miscellaneous.

Baptists in Ohio.

In the Cross and Journal is an excellent editorial article with this caption, the larger portion of which we extract. The views which it furnishes of the effects of home missionary operations, deserve to be deeply pondered.—*Rep. Ad.*

We have delayed for some time making out a statement of the Baptists in this State, as we have from the minutes received, and with the help of last year's minutes, when this year's were wanting, made out the following summary, which probably does not deviate far from the truth:—

Number of Churches,	497
Ordained Ministers,	274
Baptized the past year,	2,162
Present number of Members,	23,273

This exhibits a net increase during last year of about 1700. About 3000 are connected with churches and associations professedly anti-missionary. The others are professedly favorable to missionary efforts, and are, to some extent, engaged in exertions to diffuse a preached gospel both at home and abroad.

It would be interesting, had we the means of ascertaining the facts, to compare the number of Baptists in the State, at different periods with the efforts made by them at those periods, and learn the connection between them, and whether they bear to each other the relation of cause and effect. But we cannot lay our hands upon all the facts and must therefore let it pass. We know, however, that at the formation of the Convention, sixteen years ago, the number of Baptists in the State was only about 5000. Now it is more than quadruple that number. Does any one believe that there is no connection between these facts—that the Baptist cause would have been equally prosperous, had no efforts been made to promote it? We trust not, the connection is too apparent to be denied. Again, about 4 years since, the number of Baptists in the State was about 15,000. Since that time, it has increased nearly 9000—a greater proportionable increase than at any former period. But in this same time, the operations of the Convention have been extended and systematized, and other smaller local missionary bodies have been produced. The Scripture has proved true, he that soweth bountifully shall reap bountifully. Again, it must be remembered that much has been effected besides an increase of numbers. Many new places have been occupied, and many new meeting houses have been built. In this way, much has been done, the benefits of which can only be told in coming years. The means to operate with and through have been increased, and we may reasonably expect that the results will be proportionately increased.

MASSACHUSETTS.—The following statistics of the state of education in Massachusetts may be of service to some readers by way of reference or comparison:

The 304 towns which have made returns contain a population of 734,258 souls, of whom 184,302, or about one quarter, are children between 4 and 16 years of age. The whole number of public schools is 3,103. The number of pupils who attend the schools is, in summer, 131,761, and in winter, 155,041. Of those who attend, the number under 4 years of age is 7,823, and the number over 16 is 6,032. The average period for which the schools are kept in the year is 7 months and 16 days.

The number of teachers including summer and winter terms, is 2,491 males and 4,112 females. The average of wages paid per month, including board, is to males \$33 60, and to females \$12 81.

The average cost of board per month of males \$8 62, and of females \$5 85. The average of wages, exclusive of board, is for males \$25 18 per month, and for females \$6 96.

The amount of money raised by taxes for the support of schools, including only wages, board and fuel, was \$491,015. Amount contributed for board and fuel, \$37,743. The average amount to each child between 4 and 16 years of age, \$2 66. The highest amount paid by any town or city for the average of each child, \$5 30. The amount paid by the city of Boston for wages, board and fuel, \$100,563—average for each child, between 4 and 16, \$5 39, one town only exceeding it in the proportion of money raised.

The number of incorporated academies in the State is 80. The average number of scholars, 3,825. Amount paid in all for tuition \$56,438.

Number of private schools, 1388. Average number of scholars, 31,794. Average paid for tuition, \$246,123. Income of local funds, \$14,806. Aggregate paid by taxes, by private contribution, and from local funds, for tuition, board of teachers and fuel, in public and private schools and academies, \$849,726.

From the American Almanac for 1842.

Statistics of Religious Denominations in the United States.

Denominations.	Churches.	Ministers.	Membs.
Baptists,	6319	4239	452,000
Free will,	753	612	33,576
Seventh Day,	42	46	4,503
Six Principle,	16	10	2,117
Catholics,	512	515	800,000
Christians,	1000	800	150,000
Congregationalists,	1390	1150	160,000
Dutch Reformed,	107	192	22,515
Episcopalians,	950	849	600,000
Friends,	500	100	100,000
German Reformed,	600	180	30,000
Jews,			15,000
Lutherans,	750	267	62,666
Methodists,	200	3106	656,549
Protestant,		400	50,000
Moravians or U. Breth.	24	33	5,745
Mormonites,			12,000
New Jerusalem church,	27	33	5,000
Presbyterians,	2507	3225	274,084
Cumberland,	500	450	50,000
Associate,	183	87	16,000
Reformed,	40	20	3,000
Associate Ref.	214	116	12,000
Shakers,	15	45	6,000
Tunkers,	40	40	3,000
Unitarians,	200	174	
Universalists,	653	210	

In the above table, the whole number of Catholics, Episcopalians, Friends, Jews, and New church men are given, while the others embrace only communicants or church members strictly. The whole number of persons attached to the leading denominations is estimated as follows:

Baptists (of all sorts) 4,300,000; Methodists 3,000,000; Presbyterians 2,175,000; Lutherans 540,000; Congregationalists 1,400,000; Dutch Reformed 450,000; Christians 300,000; Universalists 600,000; Unitarians 180,000.—*N. Y. Tribune.*

In a river called the Durnal, or day river, because it runs with a great current by day, but is wholly dry at night, which change is thought to be owing to the heat of the sun melting the snow that lies on the mountains, but when the sun goes down, and the cold night approaches, the snow hardens, by which alone the river is fed, and the channel is quite dried up.

Not much unlike this river, are all worldly contentments, which are only day comforts, but not night comforts. In the sunshine of peace and prosperity, they flow with some pleasing streams; but in the night season of affliction, they vanish and come to nothing.

It is far otherwise with the promises of the gospel, whose streams of comfort in the time of trouble, do usually run most plentifully, and refresh most powerfully the weary and afflicted soul, so as to preserve it from fainting under the pressure of any evil.

CONGRESSIONAL TEMPERANCE SOCIETY.—The Washington Correspondent of the New York Commercial, says:

"The good work goes on apace. The example of Mr. Marshall of Kentucky, added to the endeavors of Mr. Briggs of Massachusetts, and others in the House of Representatives, has not been without its desired effect. A paper was handed around the hall yesterday and to-day, which was numerously signed by members of the House, calling a meeting for the purpose of forming a Congressional Temperance Society. Among the signers already obtained are Messrs. Marshall, Briggs, Fillmore, Chittenden, Allen of Maine, Calhoun of Mass., Giddings, Lawrence, Henry, Ramsay and others. God speed the glorious work."

REMARKABLE BLESSING.—Our venerable brother, Rev. Hosea Holcomb, of Alabama, who died in July of last year, reared eleven sons and daughters. They are all yet living. Of the eleven, he had the pleasure before his death, of baptizing ten, upon a profession of their faith in Christ. Two of his sons are now ordained ministers of the gospel, a third frequently exerts, &c. and a fourth is a deacon. Besides these he baptized three of his sons-in-law, six of his daughters-in-law, and three of his grand children; making in all, twenty-two, almost all of his family who had arrived to years of maturity. Happy father!—*Banner and Pioneer.*

Children's Corner.

The Fly and Poisoned Tea.

It is delightful to think that a God of infinite wisdom governs the world and directs all events—great and small. Let us learn to see God's hand in all things, and then we shall feel as well as say: "It is all for the best." They are the wicked who regard not the works of the Lord, nor the operation of his hands.

Look at the flies around your table of a summer's day. How countless their number! how quick their motion; how uncertain their flight! Now they are here; then on the other side of the room, and soon perhaps, they fly out of an open window and disappear forever. How amazing is the greatness of His providence, who watches over them all! The interesting manner in which

he brings great results from seeming trifles, is illustrated by the story I am going to tell you of the fly and the poisoned tea.

A certain man who had an excellent wife, was so wicked as to wish to kill her. He had promised when he married her, that he would love and cherish her in sickness and in health. If he had fulfilled this promise which he made before God and men, they might have been a happy pair. But he began to indulge evil thoughts towards her. He would not be pleased with anything she did, and at length he made up his mind to put poison in her tea. Thus a person may be led to the greatest sins, if he yields to Satan's temptations and cherishes feelings of hatred.

After she had poured out the tea one night, he contrived to put some poison into her cup while she was attending to something else. While he was awaiting with emotions of guilt and fear, to see her swallow the fatal drink, and sink, death-smitten to the floor, he heard some one knock. He rose and stepped to the door to see who it was. What arm but God's could then save the affectionate wife, and punish the murderous husband? He did both. He so ordered it that the wife's affection for the guilty wretch should save her, while he was taken in his own net.

The wife saw a fly fall in her husband's cup. She took it to herself and put her cup—the poisoned cup, in its place. The man returned and drank his tea without mistrusting the change, but soon felt the effects of the poison.

"Did you change the cups of tea?" said he in alarm.

"Yes, my dear," she replied, "a fly got into yours."

"Then I am a dead man," said he, and he confessed his awful guilt to his wondering wife—acknowledged that God had punished him justly, and soon after died in dreadful agony.

Reader, never devise evil, even in secret, for God knows how to punish you for it.—*Sabb. School Monitor.*

Visiting Sunday School Children.

In the third number of the Sunday School Advocate, under the above heading, the following questions are asked:

1. "Is it advisable for the teacher of the absence to visit, or to have one person as visitor-general for the whole school?"

2. "Should it be done on the Sabbath or any other day?"

3. "How long a time should elapse after the first omission in attendance before inquiry should be made?"

It is likely, Messrs. Editors, you will receive answers to the above from all points of the compass: I will, however, among the rest, offer the following to your consideration:

Answer to question 1.—The whole secret of success in Sunday school teaching is love. If a teacher does not love his class, and love to teach it, his scholars will never love him. And if there be not mutual love, little good will follow. But if a teacher love his class, will he feel like sending a comparative stranger to look after the absent ones? And suppose he should, will that visitor be likely to be half as successful as the teacher himself? The cause of absence may have arisen in the class, perhaps from something right or so likely to set the matter in its true light as the teacher?

Answer to question 2.—"Should it be done on the Sabbath?" Yes, for a negative and a positive reason.

1. There is no harm in it. There is no more harm in going home to teach a scholar his duty, than in that scholar coming to Sunday school to be taught it. The Saviour impliedly acknowledged it to be right to lift a beast out of a pit on the Sabbath, and if a scholar has fallen into the pit and snare of the devil, such as had company, is it wrong to try and get him out on the Sabbath? "Ye are of more value than many sparrows." Should we turn from our path on the Lord's day to pursue one group of noisy, wandering boys to get with us to Sunday school?

2. There is good in it—good that cannot be accomplished on any other day. The object of a teacher's visit to a family is not merely to see the scholar, but to see the parents and other members of the family, and get them to feel interested in the school; and when they are so, and the teacher is faithful, there are few absentees. He or she has also an opportunity of dropping a few words of religious counsel or instruction, of praying with them, and gaining their good will and respect. But in our manufacturing and agricultural districts this could not be done during the week, for the family would be scattered at their employment.

Answer to question 3.—"How long," &c. Suppose that a shepherd saw that one of his lambs were missing, how long would it be before they went in quest of it? Suppose a father or guardian missed from the family circle one of the "little ones," how long would it be before he started to find it? How many nights could he sleep at ease, not knowing what had become of it? As to "visitors-general," they can do no harm, on the contrary, they may do good; but no one can do the work of the teacher. From my experience and observation, I am satisfied that when a school goes down from absenteeism, it is the superintendent's and teacher's fault. Their motto should ever be PERSEVERE.

A TEACHER.

Noah B. Clark's Seminary.

No. 2, Ann Street.

THE next quarter of this School will commence on Monday, the 31st inst. The Female Department will hereafter be under the instruction of Miss Mary A. Banks, who has had six years experience in the charge of a Young Ladies' Seminary in Danbury, in this State; and brings with her the most flattering testimonials as an accomplished teacher, from citizens of the first standing in that place. It is intended that Young Ladies shall enjoy advantages in this school, equal to those afforded by the other Female Seminaries in this city; while the tuition is only about half of that charged at some of them.—no small consideration these "hard times."

TUITION from 3 to 5 dollars a quarter.
Hartford, Jan. 27, 1842. 4w46

CHARLES ROBINSON,
ATTORNEY AND COUNSELLOR AT LAW
SOLICITOR IN CHANCERY, NOTARY
PUBLIC.

COMMISSIONER FOR THE STATES OF NEW YORK AND
MAINE.—ALSO AGENT FOR THE NORTH AMERICAN
AND HUDSON INSURANCE COMPANIES OF NEW
YORK.

Office, corner Chapel and State sts., New Haven.

EXTRACTS from Rev. Mr. Benedict's Circular soliciting documents for his history of the Baptists.

Of each Association, Conference, Yearly Meeting, Convention, Society, and Institution for Missions abroad or at home, Education, Theology, Literature, or Benevolence, of any kind, which come under the Baptist head, it is desired that the latest Minutes and Reports may be forwarded by mail without delay, by the Moderator, President, Secretary, or Clerk, and in case of their absence, by any other person. Also, all historical and biographical discourses and accounts, whether printed or in manuscript, of all sorts of Baptists, of all sects and parties, as all are embraced in my plan, and continue to do so for years to come.

A summary view of the statistics of all the religious denominations in the United States, upon much the same plan as above proposed, for the Baptists, in a condensed manner, will be given at the close of the work, which, from the subscriber's study of all religions, he is confident of making much more accurate and complete than any hitherto given; and the proper persons are requested to forward to him, as above directed, all the documents needful for the purpose.

All communications to be sent to D. BENEDICT, Post Master, Pawtucket, R. I.

THE BAPTIST MEMORIAL AND MONTHLY CHRONICLE: devoted to the History and Biography—the Statistics and Literature of the Denomination—with a compendious chronicle of passing events of striking or permanent Religious interest.

The Chronicle is issued at New York, on the 15th of each month, in numbers of 32 octavo pages each. Rev. Rufus Babcock, Jr., Poughkeepsie, N. Y., Editor. Rev. Morgan J. Rhee, Philadelphia, Pa., Rev. John M. Peck, Rock Spring, Illinois; Rev. J. S. Baker, Columbus, Ga., Associates; Rev. John R. Bigelow, Publishing Agent. Address, Post Office, Box 811, New York.

TERMS.—One dollar per annum, or six copies for five dollars—always payable in advance. To agents who pay for fifty copies and upwards, 25 per cent. will be allowed.

A fair compensation will always be promptly paid for every article written for the Memorial, and deemed worthy of insertion, whenever the receipts for the work will justify it.

Pastors of churches, and other brethren and friends who may be disposed to encourage this publication, are particularly requested to procure and forward subscribers and the payment to either of the editors or agents.

By decision of the Postmaster General, the "Memorial" is subject only to newspaper postage; that is, one cent on each number within the State, or within one hundred miles of its publication out of the State—and one cent and a half to any other part of the United States—and Postmasters are at liberty to receive subscriptions, and forward them to the publishers under their frank—thus affording an opportunity to all who wish, to order the work, and pay for it without expense.

BRO. BURN.—Permit me to call the attention of your patrons and the public to the notice of the "Baptist Memorial" advertised this week in your paper. The specimen number of the work is now before me. I am much gratified that brethren so well qualified for the task, have undertaken to conduct the "Memorial." In this publication will be garnered up for the use of the present and future generations, important facts and reminiscences, with reference to the history of the denomination, and the characters of men eminent in their day for usefulness in our Zion. The present number contains a notice of the Rhode Island Baptists, and the formation of the first Baptist church in that State, and the planting of the tree of civil and religious liberty in this land. 2. Notice of the Baptist church in Delaware. 3. Sketch of the cut of their new house of worship, with a handsome sketches of Rev. Jeremiah Chaplin, D. D., and Hon. Nicholas Brown. 5. Statistics of the Baptist denomination. 6. Review of Baptist periodicals. 7. Notice of new publications. 8. Benevolent Societies—Associations, &c. &c.

Specimen numbers of the Memorial may be seen at the Bookstore of GURDON ROBINS, No. 180 Main street, Hartford, who will act as agent for the work.

The foregoing notice of the Baptist Memorial was handed us by a friend. We fully concur in the sentiments advanced by the writer.

Gilding and Sign Painting.

THE subscriber has taken a room in Signor's Building, 3d story, for the purpose of manufacturing LOOKING-GLASS, PORTRAIT, AND PICTURE FRAMES,

which will be done in a superior style, and workmanlike manner, and trusts by strict attention to business, he may merit and share a portion of public favor.

Particular attention paid to Framing Pictures and Portraits, and re-gilding old Frames.

Also, Sign and Ornamental Painting.

SAMUEL S. BOLLES.

Hartford, Jan. 27, 1842. 46

New Dressing Room.

THE subscriber has taken the Hair Dressing Establishment under the United States Hotel, (formerly occupied by Rogers & Skinner,) where he will be happy to wait upon his friends, and all who may favor him with a call. The subscriber, by strict personal application, hopes to merit a liberal share of patronage. Shaving, Hair Cutting and Curling, done in the best manner. Call and see.

NELSON GLEASON.

notice.

Jan. 8.

THE MOTHER'S JOURNAL for January,

1842, is at hand and ready for delivery to those who wish to continue the work.

GURDON ROBINS.

at the late bookstore of Robins & Folger.

January 12, 1842. 4w44

CONVERSATION CARDS.—For sale by

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Jan. 21. 45

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AGENCY FOR PERIODICALS.—The subscriber continues to act as agent for the following Periodicals:

Bible Repository for	\$5 a year.
Christian Review,	3 "
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Johnson's Journal of Medicine,	5 "
Silliman's Journal of Sciences,	6 "
Am. Quarterly Register,	2 "
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Ladies' Book, monthly,	3 "
Lettell's Museum,	6 "
Mother's Journal,	1 "
Am. Baptist Magazine,	1 "
Baptist Memorial,	1 "

Persons wishing to obtain any of the above Periodicals, can be accommodated on application at No. 180 Main-st. Hartford, Jan. 1842. GURDON ROBINS.

A Suitable Agent to visit the Baptist churches in this region, and obtain subscribers for a number of Periodicals, will find employment on application to the Subscriber, No. 180 Main street, Hartford, GURDON ROBINS.

At a Court of Probate holden at Bristol, within and for the district of Bristol, on the 15th day of December, A. D. 1841.

Present, TRACY PECK, Esq. Judge, and testament of Sherman Johnson, late of Bristol, within and for the district of Bristol, deceased.—This Court doth decree that the claims against the estate of said deceased, shall be allowed the creditors of said estate to submit their claims given public notice of this order by advertising the same in a newspaper published in Hartford, and by posting the same on the public sign-post in said town of Bristol. Certified from Record.

3w44 TRACY PECK, Judge.

New Books.

JUST received, and for sale by GURDON ROBINS, Missions, embracing remarks on the former and present condition of the aboriginal tribes, their settlement within the Indian Territory, and their future prospects, by Isaac McCoy. Sermons by the late Rev. Daniel A. Clark, 2 vols. The New Home—What! follow, or glimpses of western life, by Mary Follen, an actual letter. Coleman's Christian Antiquities. Young's Chronicles of the Pilgrims. Journey in the West, by Mrs. Steele. Christian Experience as displayed in the Life and writings of St. Paul. The Flower Garden, by Charlotte Elizabeth, Divine Contentment, by Rev. Luman Ash. Elizabeth Thornton, or the flower and fruit of piety, &c. The first Swedish Missionary to Lapland. Advice to the Young Christian.

BOOK AGENTS WANTED.

THE subscriber is in want of several intelligent and energetic men to circulate a valuable and popular publication, to whom very liberal encouragement will be given. J. SEYMOUR BROWN.

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